GALLICANTUS,

SEU

Præcursor Gallicinij primus.

CONTEINING

The making good of those four dreadful *Propositions* laid down in *Gallicantu Primo*.

I. *That it is not possible that we, or any other Nation in the world, can be the Church of Christ, but on the contrary, either Antichrist only, or Diabolically in state of Damnation.*

II. *That it is not possible that all the wit and wisdom of men in the way that they endeavour Reformation in, can mend the Estate better, but rather worse.*

III. *That yet there is a way, and that of old laid down by Christ, to render all Congregations, Parishes, and Societies of People, Churches of Christ, and all as formerly, Churches of Saints, in a blessed condition both here and hereafter.*

IV. *That to bring this about, and settle it in the world, there must be an utter plucking up of all that is now in esteem and desire in the world, and of all that have such in the world, for many hundreds of years, and all things to become new.*

By the same *AUTHOR*.

Dirigente Deo.

LONDON, Printed for *Nathaniel Ranew*, and are to be sold at his shop, at the sign of the Angel in *Paul's* Church-yard, 1659.

BIBLIOTHECA BODLEIANA

109 (23)

THE

Preface to these *Proposals.*

THE three former of these are expressed fully in the Addresse unto the Kings Majesty, and the fourth is the main of the Addresse unto the Parliament, as is to be seen at large in Gallicantu primo. *A more than Giant-like attempt (it may seem) to adventure in such high Enterprises: But what cannot weakness it self do in the strength of God, whose Power is best seen therein, and in the Light of Christ, which enableth to go on boldly? All that I desire of my Reader, is this, That as my heart is, and must be set in the utter denial of Self, even of all in me, that God may do all; So also, That my Reader would set his heart in the like frame in the perusal of all, even to set his heart at liberty out of his self-wisdom, to yield himself into the wisdom of God, else he will see nothing, but be more and more blinded and hardened; For* God resisteth the proud, but giveth Grace to the humble. *This premised, I fall upon the particular Proposals: The Lord be my Guide therein, into the Truth.*

Gallicantus,

[redacted]

GALLICANUS,

SEU

Præcursor Gallicinij

PRIMUS.

1. PROPOSAL.

That it is not possible that we, or any other Nation in the World, can be the CHURCH of CHRIST, but on the contrary, either Antichristianly, or Diabolically in State of Damnation.

[redacted] *First*, For the clearing of this dreadful Proposall, be it considered: *First*, That I understand by Church as all others do, that it is the company of those that are called in, and by Christ, out of the estate of Damnation, into the estate of Salvation; but withall, That this call is not onely given, but also received and yielded up into: So as the Church are those people that yield up themselves into that call of Christ, and no other; else all the World must be the Church of Christ, For as it is said in Scripture, *The sound* (namely, of the Gospel) *is gone out into all Lands.*

Secondly; Be it considered, That the Church of Christ is to be looked upon according to that distinction which Christ himself makes of them, namely, as *scattered sheep*, and as *folded*

sheep, or gathered into his *Fold*. The former are such persons in particular, as in all Ages have become the sheep of Christ by the Lamb like Birth, and so are given into the Call of Christ. So perishing, and living as Christs sheep, and members of his Church, but yet as scattered, and not brought into the way, and exercise of the Church of Christ, as he hath instituted in his Gospel: A Church thus stated, is never wholly wanting in the world to Christ; but yet not properly and completely to be called his Church, as being not embodied in order to the way and exercise instituted for his Churches walking in Communion. The latter are such persons as being so called, give forth themselves also to be imbodied in a Society unto the exercise of the Church-way and Rule of Christ, so as to have their conversation in Heaven, (as the Scripture terms it) in mutual converse one with another, and towards all, in doing good, flowing forth in love and good works. This is properly called the Church, and their estate even here in Grace, is often called the Kingdom of Heaven.

Now thus the Church properly stated, must be further considered, either as coming short of the glory of God and of Christ, or else as coming up into it sincerely. The former sort are those who rest and stay themselves both in Doctrine, Practice, and Discipline in a way short of the fruits thereof unto eternal life. The latter are those who by bringing forth much fruit, glorifie God, even the Father, and are truly the Disciples of Christ, *Joh.* 15. 8. Of the former sort there may be many Parties and Professions of people in the world, and some coming nearer to the glory of God then others. But these not truly to be accounted Christs sheep or members. Onely the last are his true Church of saved ones, and of them is this *Proposal* meant.

Thus having cleared the Proposal, I come to the proofe of it, wherein first let the case be considered from what all men professing Christ do acknowledge: namely, 1. That there was a true and pure Church in the time of the Apostles, and a good while after, so long as it abode in the Apostolical Rule & Way: 2. That there was to be a falling away from that Rule and Way of true Christianity, and that to be universally and damnably

nably, as the Scriptures declare fully and clearly: 3. That this falling away into the estate of damnation, took beginning even in the Apostles times, as to some persons, which afterward became a general Apostasie from the Faith, under which Apostasie the Christian World (so called) was to abide 1260 years. 4. All Christians holding and believing all the former things, and the Protestant Divines holding the latter, do withall declare and maintain, that for about 1100. years before the Reformation, the Christian World was generally in the Antichristian Apostasie: hence then it must needs follow, that there still remains after the Reformation began by *Luther*, about 160. years of Antichrists Reign, which must of necessity comprehend all the time since, unto this day. Thus far the truth of the case is born out by all that profess belief in the Scripture Prophesies, especially by all Protestant Divines and Churches.

Secondly, Be it considered from what is further acknowledged, namely, That the true Christian, Apostolical, Primitive Church, was and is called the pure Church, for that it abode in the truth and sincerity of the Gospel, in its naked pureness and spiritual clearness, living and walking in the new nature, &c. But in the after-times, and so to this day, the Church transformed it self into an Artificial Garb and Structure, both in Doctrine, and in Worship, Ordinances and Discipline, wherein it boasts it self of its Liberty and Power so to add and change, as to become quite another to what it had been: alledging, *That then it was in its Infancy, naked, bare, unpolish'd, plain, &c. But now it become adult, of perfect maturity, beauteous, adorned, splendid, and in far more complete accomplishments.* Hence it must needs follow, That if the Church Primitive were truely Christs, and represented by the Woman clothed with the Sun, the nakedness and clarity of Truth, *Rev.* 12. Then the other must be that of *Antichrist*, and represented by the gorgeous Whore arrayed with earthly Pomp and Gallantry, Lyes and Vanity, *Rev.* 17. & 18. Which if as *Babylon* the Mother of Harlots, is signified the *Romish* Church, then all other Churches bred out of her (as all ours are) are no other then her Daughter-Harlots. If it be objected, *That all the Artifices, Additions, and*

Changes

Changes brought into the Church, are but Circumstantial, tending to order and decency, and so alter not the Nature and Essence of the Church. I answer, It is quite otherwise, those Artifices have utterly mixed Christianity, even as much as *Adams* fall ruined all mankind; the case is even the same, as may and will be manifested in season, it being the utmost height of that despoyling of all, and destroying of all Religion, which is spoken of *Jude* 4. and in many other places of Scripture.

Thirdly, Be it considered what is yet further acknowledged, that the Scripture fore-speaking of the most accursed Estate of people in the last times, beyond all others before, as no times to have been under such horrid Apostasie and Cursednesse as those, and that all confess that these are those times, do also declare that this condition should be universal, and in that estate mens hearts to be so shut up, blinded, and hardened, as no working upon them should win them out of it, being given over to so strong delusion, *to believe a lye to their utter damnation*, such a delusion as to *rest in a form of godlinesse, and utterly to deny* and turn away *its Power*, such a bedoctrednesse in a carnal self-pleasing Religion, as to lye *drunk* in it; and abundance of the like dreadful expressions, and fore-speakings of the state of the last times. And withall, that there should be no release and deliverance out of this woful estate, until the *brightnesse of Christ* dissolve and break those chains of darknesse, save onely from some palpable enormities towards the end of the Reign of Antichrist, which brightnesse of Christ having not yet appeared, needs it must be that Antichrist still abideth in life, power, and all his essentials, even where much of his outward parts have been consumed among the reformed. These things, and many more, discovered at large in *Gallicinium*, may well startle and affright us. For surely, were there such Churches, and so many precious people, yea and National Churches as we dream of, these things could not be, nor ever have been uttered by the Word of truth.

Fourthly, Be it considered from the clear and unquestionable evidence of the case it self, which all men must acknowledge, and cannot possibly elude when it be set before them. And herein,

1. Con-

1. Consider wherein consists the true nature and essential properties of the *true Church*, as it stood and abode in the Apostolical and Primitive times, was it not in the new Man, the Lord Jesus Christ in spirit and power formed in their hearts, according to his proper Nature and Office; which Nature is *Love*, and his Office is to bruise the Serpents head, that is, the *Lusts*, which are the Kingdom and Power of the Devil in man; and so to restore man unto that estate in the Image of God wherein he was first created, that so living and walking in love, the good works flowing from them, to be the fruits unto eternal life; so being in the life of God, and acting God's part and work in the world, to be ever well-pleasing and acceptable to God, himself so becoming a Temple and Kingdom of God, and of Heaven. Is not this to be truly a Christian? and this course and conversation the way of the Church, and the conversation in heaven? And did not the Primitive Church thus live? thus walk? Was not herein *their* Church-Way, Church-Rule, and all that denominated them truly Christian? See as their first conversion, *Act.* 2. & 4. how Christ and Christianity manifested it self purely in their *out-flowing, self-denying Love*, so in all their Life, Conversation, Exercise, & whole Deportment among the Heathen. Was not the essential Character of their Religion and Grace, meerly *Love*, whence flowed all Virtue, Goodness, Holiness, *&c.* So as it became the all-sufficient Note and Character whereby to be known to be the Disciples of Christ, as himself declared, *Joh.* 13. 34. But now being we our Church, and all Churches now, and of long time called *Christian*, and see if any such character, note, and evidence can be found? So as indeed it is utterly unknown, shut up in a Mysterie, making good that of the Apostle, *Eph* 3. 19. *The love of Christ passeth knowledge.* Sure it is, and *Gallicanus* will make it evident, that both we, and all other Churches (so called) are far from the true Church of Christ, even the pure Church of old, as Hell is from Heaven.

2. Consider wherein consists the true Nature and Essential Properties of *Antichrist* and his Church, into which the Church (so called) did degenerate. Is it not quite opposite to all of Christ and his Church, and that also even in the place and pre-

tence

tence of Christ? So that as Christ's Office and Work in the way of his Religion and Ordinances, is to turn mens hearts out of their Lusts, which are the Kingdom of the Devil, into the true Love, which is the Kingdom of God: So Antichrists work and office from the Devil, is to *turn all that Grace of God into wantonness*, to render all Christs Ordinances, and the whole frame of Religion a self-pleasing thing, suiting and fitting the *carnal mind, which is enmity against God*, advancing the World, Flesh, and Devil, in all the things of Christ and of Heaven, the healing the *Beasts Head wounded* by Christ *unto the death, &c.* So as wholly the work of Christ became frustrated, and men in the profession of Christianity, and backed and born out thereby, live no otherwise, but indeed rather worse then Heathen, meer natural men, all in their own lusts and likings: Was not this the way of *Antichrist*'s Church in former times? Whence arose all their Innovations, Traditions, Idolatries, Superstitions, and innumerable abuses in Religion, beside the abundance of Heresies, Schismes, Controversies, and also of Vice and ungodliness, not known among the Churches of Saints that were of old? Was not hence their Lordly, self-advancing, their affecting Honours, Power, Preferments, Riches, and all of the Worlds glory, and that under pretence of Right from Christ himself, (O shameless lying) who plainly declared his Kingdom not to be of this world, but denied himself in all things, and accordingly gave the same charge unto all his, *&c.* And now turn we our eyes on our selves, and on all other Churches, and see if possible any thing can be found in the way of all; but what is of the essential properties of Antichrist; and never worse, or the like, to what is abundant in these our dayes; so horridly into *Antichristianism* is the carnal Church degenerated.

3. Consider wherein consists the true nature of all those Separations, Purgings, and Reformations that have been made from time to time, both from *Rome* it self, and of each party and profession one from another, all being under pretence and boasting of departing from Antichrist, each ever exclaiming on other as *Antichristian*, and thereby they back all their seperations, divisions, schisms, and whatsoever else they have contri-

ved

ed in their own choice wayes. Consider (I say) if those things they separated themselves for, were Antichristian; as being of mens devising, Innovations, Idolatries, Superstitions, &c. yet what are they but as the flesh and outside of Antichrist, his carnal puffing up in fleshly Wisdom? And what is their departure from them, but onely (in the Scripture phrase) the Consumption of his flesh and outward parts? But as for what is of his Life, Essence, Power, Vitals; and even all that is the Root and Mysterie of Iniquity, the carnal mind, that they never departed from, but stick fixedly still therein, in every profession, holding still the Grace of our God in wantonness, and carnal, self-pleasing, and self-seeking, never the more attaining to the knowledge of Christ and of his Grace, but living still in their own Lusts, making even Religion the very fewel to their lusts, the cherishing of Pride, Wantonness, Malice, Envy, Covetousness, and all unrighteousness, as is evident in every Sect and Profession, to the shame and confusion of the most specious professors.

4. Consider wherein consists that glorious pretence of all parties in their boasted of Reformations, as arrogating a conformity to Christ, and to his pure Church of old. There is no Sect or Party but that makes this their pretence and aim, to state their way in the Primitive purity and perfection: And therefore the most of all parties set aside what are of later Original then Apostolical; wherein although their way is good, if strictly so holden in, yet what have they done, but still in the Spirit of Antichrist, speak lyes in hypocrisie? Laying all of Doctrine, Worship, Ordinances, and Discipline, low and base, in a carnal and worldly way, wholly short of the glory of God, even as the Scribes, Pharisees, and Doctors of the Law did of old, whence Christ called all their Doctrine *Hypocrisie*. So that whereas there is nothing as from Christ, that reach in any thing *short* of the Kingdom of Heaven; there is scarce any thing to be found now in the Christian way, that reach *half the way*: Insomuch, as even the best and furthest that ever is gone, or so much as driven at in Religion, and every Ordinance, is but unto *legal observance*. Sanctification it self being the highest perfection of a Christian in this life, what is it but a

 con-

conformity to the Law, as the doctrine among us state it? The Evangelical perfection is wholly *unknown*, and Christ is become *lost* in all our *Christianity*. In a word, look we to Doctrine, Discipline, and all the power of Godliness, What is it become? but a kind of *civilizing of people*; besides a little historical notion, and carnal confidence in Christ, which they call *Faith*. No nearer are we to the true Christian, Apostolical, primitive pattern, then those were to Christ, whom in high indignation he so oft branded with the term of *Hypocrites*.

5. Consider the convincing evidence hereof from the declared consciousness of people, that they are quite *wide or short* of the way of Christ, and of his Church. For knowing well the universal departure of themselves, and all in general from the heavenly conversation of the Church of old, that there is no such exercise, walking, and fruit of good works in the kingdom of God, as was ever among those Saints of Christ; ever their refuge, and conscience-cozening boasting, is, They have Christ within them and in their devotions, in their meetings, in their private exercises, in their withdrawing and separating from others, and the like. But what is all this, but what Christ fore-told should be, that men should say, *Behold he is in the Desart*; *behold he is in the secret chambers*; doubtless at these and the like he striketh, whereto he adds, *Go not after them; believe it not; for as the lightning, &c.* intimating thereby, that it is impossible that he can be in such secret shutting up; he being the *Light*, and his Church in that *Light is as a City set on a hill, which cannot be hid*. For can love be shut up in the heart, and *secret chambers*? especially that of Christ, and which is Christ; resembling the love of Parents, and of Lovers, not possible to be without abundant manifestation in fruits? In this Love is that glory of God into which we are called by Christ, if we be truly his; and the power thereof in our hearts, is Christ in spirit in us, even that Spirit which teacheth all things, enableth to all things, praying, preaching, governing, and all whatsoever is the Essence and Life of Christianity, which it is not possible for the world to have, so long as it is scoffed at, jeered, and hissed out of the World. And can we be the Church of Christ then? Yes when he hath Churches

in

in Hell. For where is our ſtate and abiding but in Hell? Seeing we lye ἐν τῷ πονηρῷ in the Hell Dominion of our Luſts, under which we worry, toyle, ſerve, and are imbondag'd, as much as if Chriſt never had been. Surely Chriſts Church is called to a condition above, and beyond all, and not to walk as others in the will of the Fleſh. Theſe and abundance more are cleare and ful in *Gallicinium*, and if required, I ſhal by Gods aſſiſtance clear the caſe yet further; therefore at preſent I ſay no more.

I eaſily ſee that the Objection and cavil againſt this, and the ſlighting of all that I have ſaid, and the evaſion from all, wil be upon mens own deviſed diſtinction between the viſible and inviſible Church, whereby they cozen themſelves and all others, into eternal perdition; but the taking away of that is eaſie to be obſerved from what is alread; ſaid, which I leave to be pauſed upon. I deſire to be briefe, onely this firſt Propoſal being the main, and giving light into all the reſt, I have been the larger upon it; I ſhal be briefer in the other. I conceive now the Propoſal is made clear and good, onely this is to be added, That whereas I have ſhewed that all Churches (ſo called) are in the ſtate of damnation Antichriſtianly; ſo all others are in the ſame accurſed eſtate Diabolically. This is the difference; The World in the geneal lyeth and weltereth in the poyſon of the old Serpent, *Luſts* and *Sin*, and conſequently, under the curſe in the Wrath of God; thus it is ſuch diaboſically. And the Chriſtian part thereof in ſpecial, is deluded and driven thereinto by the Spirit of Antichriſt, in the pretence and profeſſion of Chriſtianity; carrying their Chriſt, Religion, Grace, and all into the Wil and Wiſdom of the Fleſh, after they have by their avowing themſelves to Chriſt, declared their defiance againſt all, profeſſing to be his faithful Soldiers in the Chriſtian Warfare. And this is the moſt damnable and accurſed condition of all other, as the Word of Truth declareth. Tremble then, and be aſtoniſhed O accurſed World, eſpecially what is called *Chriſtian*, and if ever it were the charge of Chriſtians to work out their ſalvation with fear and trembling, now more then ever need we look about us, with aſtoniſhment, horror, and affrightment: For moſt aſſuredly all the World, and every perſon therein that ever were, and now are, both may and ſhal ac-

tain ſalvation, and not one be damned, as wel as we; yea and we the laſt of all, if ſuch a thing a might be, unleſſe from this wilful and headlong captivity under Antichriſt, we break forth with violence into the Kingdome and glory of the Lord Jeſus Chriſt.

2. *PROPOSAL.*

That it is not poſſible that all the wit and wiſdom of men in the way that they endeavour Reformation in, can make the Eſtate of the Church better, but rather ſtill worſe.

FOR the clearing of this, it is requiſite that I ſhew what that wiſdom is, which all endeavouring Reformation walk in the light of, and ſo doing not poſſibly able to compaſs it. The onely diſcovery of this is from the Oracles of God, where amongſt many other inſtances for this purpoſe, I ſhall name but one for brevity ſake, which is, *Rom* 13.14. *Put ye on the Lord Jeſus Chriſt, and make no Proviſion for the fleſh, to fulfil the luſts thereof.* Where we may ſee a notable diſtinction between the true Wiſdom of God, and the falſe, and onely ſeeming Wiſdom of men. It is clear that Chriſt is called *the wiſdom of God*, and in that reſpect as he ſayes elſewhere, that the true Wiſdom is *revealed unto Babes*, who are thence called the *Children of Wiſdom*. And this Wiſdom ſprings from the root of ſelf-denial, and is unknown to the World; but ſo clear and open to the truly Regenerate, as thereby, and therein they are ſaid to *know all things, and need no other teachings*. It were too long a buſineſs at preſent to open the fulneſs of this Myſtery, ſo as to be ſeen and apprehended by this darkned World; It ſtands clear and ful in *Gallicinium*, whereto I refer it. Oppoſite hereunto is inferred in that fore-cited place, that wiſdom of men, as conſiſting in *making proviſion for the fleſh to fulfil the luſts thereof*; and truly in the dark, ſhutting up in that Kingdom of the Devil, is the ſtate of all the wiſdom of men. Hence in the higheſt exaltation of men in their own wiſdom, are they compared in Scripture, *to the Beaſts that periſh*, void of all *true underſtanding*, perceiving and ſavouring onely the *proviſion for their Luſts*, as

Beaſts,

Beasts, and Devils: and most sure it is, that the highest Wisdom of man can ascend no higher then to what is earthly, and hellish, and is wholly confined within that sphear, as is at large declared in *Gallicinium*; and till that come forth, let the serious consider it well, and they will find it so.

Having given some light for the clearing of this, I come next to prove and make good this second Proposal, and that shall be from these undeniable Arguments. 1. From that which is the inward Root of all that blindness and error that is in the wisdom of man, whence Error is acknowledged to be of its essence and propriety in nature, hence it is said, *Humanum est errare*, as if to erre, and to be the man *in statu quo*, were *termini convertibiles*. This arises *partly* from the nature and estate of mans wisdom whereinto it is faine, in that man is faln into part Beast, part Devil. The wisdome in both is called properly in Scripture, *Subtilty*, as of the old Serpent, wherein the Devils far exceed both Beasts and Men, and yet are they said to be shut up in darkness, and holden under Chains of darkness, whereas the Heavenly Spirits abiding in the meek subject on to the will of God, are called *Angels of Light*: VVhat then is this wisdom which man lives in, but darkness? Sure it is, they were not meer fools and idiots, as the world account such, but the wise of the world, of whom the Apostle said, *Ye were sometime darkness*. Again, partly this arises from the curse of God, and his damning Sentence upon the wisdom of men, in that he hath *shut up the true wisdom from the wise and prudent of the world*; and declared all the *wisdom of the wise to be foolishness*. It being his just and dreadful sentence upon the hellish pride of man, in turning from the meek subjection, unto his heavenly wildom, into that of the flesh; preferring the Hell-darkness into which the Devil hath brought man, beyond the Heavenly Light, and accordingly like the Devils to be *reserved and kept under those chains of darkness, unto the judgement of the great Day*. When that light of true Wisdom shall appear, whereby the true Judgement of all things shall be manifested, which now are shut up in the mystery. Thus we see the proofe of this from its inward Root.

2. It

2. It is more evidently proved from the *outward manifestation* thereof in constant experience: 1. As to the *general*, the wisdom of man standing always in its whole bent to seek after happiness, and leaving no wayes untried, no stone unrolled to find, and obtain it; see the event and fruits of all, even nothing but to make themselves and the world more and more miserable. *If thou beest wise*, (sayes *Solomon*) *thou shalt be wise for thy self*; but see the cursed conviction of mans wisdom, in that setting the heart wholly unto self, it reacheth unto, and attaineth nothing but trouble, turmoyle, vexation, sorrow, woes, crosses, and miseries, what not? Hence justly is the *wisdom of the world* called *foolishness with God*, and that *God knoweth the thoughts of men that they are vain*, yea *vanity* it self.

2. As to the *special and particular Instance*, the reformation of Religion, be it considered, that men are and have been sufficiently conscious and convinced at all times since they departed from the wisdom of God in Christ, that Religion was ever out of its due course, and that something or other was amiss, and necessary to be amended; and withall, that from time to time they set themselves with their utmost endeavour in all study, labour and diligence, what might be to amend, reform, and set all right. And yet what hath been done? what hath been the issue of all their strenuous endeavours, both singly by themselves, Fathers, Doctors, Grandees, *&c.* by all their Writing, Preaching, Disciplines, and also jointly in Councils, Synods, Consistories, and the like, but to turn all into more and more confusion, by stating their Decrees, Doctrines, Discipline, and all in such wise as exposed them to endless questions, Disputes, and Controversies? Yea, what did all tend to, but to the setting up of Antichrist and all his delusions, and working unto damnation, which as the Scripture foretold should come, so they did, and all by mens acting in their own wisdom, despising the wisdom of God. Sure it is, that in Christ and his way there is that Light, which whosoever walketh in, cannot stumble, much less fall, as himself expresseth. And as clear it is, That all the Errors, Deceptions, and Evils whatsoever, that came into the Church, were from those that went out from them, that walked in the Light and Wisdom of Christ, into their own, as the

Scripture

Scripture declareth. Moſt certain it is, that in love is all light, and there need no teaching, no fear of error or evil, as might abundantly be ſhewed; and in Luſts lye all Error and Wickedneſſe whatſoever. In a word, ſeeing all the ableſt and wiſeſt of men bending themſelves to reformation, could never do it, or make any thing better ſince they fell to act in their own wiſdom, but on the contrary, rendred all ſtil worſe and worſe; therefore it cannot be hoped in the leaſt, that ever it can be compaſſed in that, or the like way. Experience have proved this to be true every age to this preſent day, whereof moſt clear evidence is ſeen in theſe late yeares, wherein all parties took what Liberty they pleaſed, and ſee what ſtriving and endeavors they uſed, how many wayes have been tryed, how many Religions, Sects, and ſpecious things have been ſtept into, and all prove no better then the former, but rather ſtil worſe in the acknowledgement of all. And now at preſent ſee whereto the wiſdom of men driveth, how they can ſee nothing good but what is proviſion for their Luſts and likings: *A price is put into their hands to get Wiſdom, but they have not an heart unto it.* Liberty and Encouragement is given to move according to Conſcience; But ſee by the continual Addreſſes and Petitions daily coming from alll parts, that their Wiſdome is ſet upon no higher pitch, then with the *Dogge to return again unto his Vomit*, and like the fooliſh *Iſraelites* that cryed out for the Leeks and Onyons of *Ægypt*, when God gave them Bread from Heaven. Thus I conceive this *PROPOSAL* alſo ſtands cleare: If more be required, I have enough to ſay for the fuller convincing of all.

3. PRO-

3. PROPOSAL.

That yet there is a way, and that of old laid down by Christ, to render all Congregations, Parishes, and Societies of People, Churches of Christ, and all as formerly, Churches of Saints, in a blessed condition both here and hereafter.

TO make this to stand clear and good, I shall resolve the whole into these three branches. 1. That such was the estate and condition of the true Church of old, which is called the Primitive and Apostolical. 2. That a clear, full, and all-sufficient way for it was laid down by Christ. 3. That it is an easie and ready thing to bring all Congregations, Parishes and People into the same estate and condition again, and much more easie for us to compasse it now, then in those times of old.

1. For the former of these I have given some light into it already in the first *Proposal*, and it stands ful and cleare in the *Gospel*. All happinesse and blessednesse whatsoever that is high, heavenly, and alone the true blessednes consists in these three things, as being the perfect Image of God; 1. *Clearnesse and fulnesse of Truth*, to live in the light thereof, so as to *know all things*, and to be guided and walk in the truth *infallibly*, so as not possibly to be deceived and led into Error. This is truly *Angelical*, and the true life of *God*, and in *God*. 2. *Integrity of righteousnes and holinesse*, so as no place to be for sin and transgression. To live in perfect obedience to the Wil and Command of God in all things, and never to have so much as an heart and will to offend God or any thing, but to do all the honour and good that they may, both to God and man. And this is as Heavenly and Angelical perfection as the other. 3. *Perfection of Blessednes*, so to live and abide in full fruition of all joy and contentment, standing free and ful in an exemption from all that is evil, and in the enjoyment of all that is good, fully satisfactorily, so as the heart to desire no more, but to abide ever in an abundant overflowing. If in these be not the perfect blessednes, let all men judge.

Now

Now most sure it is, that in a most sweet and abundant enjoyment of all these, did the Church of old live, while it abode truly Christs Church, and degenerated not to be Antichristian. The *former* is cleare by many Warrants of Scripture. Surely Christ failed them not of his promise, to give them his *Spirit which should guide them into all Truth*, which St. *John* testified that every true Christian and Member of the Church had, being that *Unction whereby they knew all things*, and that so, as that *they needed no other Teaching, but as that Unction taught them*. The *second* is as clear, in that all the true Members of Christ and his Church are said to be born again, and being so born, to be in that condition as never *to sin, or in possibility to sin*. And the *third* is as clear from the Testimonies of the abundant joy, rejoicing, contentment, satisfaction, and flowing measure of all true heavenly good, wherein the Saints and Church of Christ continually lived and poured forth. These things are plentifully evident in the Word of the Gospel. See then if the first branch hereof be not fully made good.

2. For the second branch, namely, *That a clear, full, and all-sufficient way for it, was laid down by Christ*, is as evident also in the Gospel; where we find, 1. *That this way is meerly and alone Love*; that Love which the world knows not, as the Gospel affirmeth, wherein is all the Light unto all Truth, so as to need no other Teaching. It is a vain Antichristian boasting out of pride and arrogance, which blindeth the heart, to advance the Learned and Learning, into the place and Office of guiding in case of Religion. Were this Love known, and the power of it set in the heart, it were Light and guidance enough into all things infallibly, as may easily be shewed convincingly unto the hardest heart. Again, in Love is all Holiness, Righteousness, Goodness, and not possibly any sin. All sin is from the absence of this Love, as may clearly be evidenced; as in the Lusts is all the blinding of the heart, so also is all the sin and wickedness in man. And lastly, in Love is all happiness, for therein is all contentment, satisfaction, and joy; and no joy, comfort, and contentment comparable thereunto; as on th. contrary all sorrow, vexation, and wo is stated in Lust. 2. *That this Love is*

the whole way of Christ. 1. It is the whole sum of his Doctrine, wherein is the fulfilling of the Law; no other Precept or Doctrine did Christ hold forth, but Love. 2. It was the course of all his Life, whereby he fulfilled and perfected the Law, it being not possible to be truely kept, til he in that love did it; whence all his life was a going about doing good, as the Scripture witnesseth. 3. It is truly himself in spirit and power, whereinto the regenerate are born, and by which they perform such true obedience to the Law, as they neither sin, nor can sin. 3. *That in this Love thus brought into the world, and into man's nature, all the truly converted received Christ and his Gospel, and therein also preached Christ, and inwrought him into others, whereby they became Churches of Saints.* This was the work of the Ministry, and the work of the Church and Elders, and all the ruling and governing which the Gospel speaks of, namely, to act in Love, and thereby beget many Sons and Daughters unto God, by strengthening one another, enlightening the ignorant, supporting & cherishing the weak and needy, and reclaiming the obstinate and unruly, rendring all the Church pious to God, loving, just, and all good doing to others, loyal to their Princes and Rulers, & no such people ever as they living in the world, whence Christ said, that the least in this Gospel-Love, is greater then the greatest that lived in the most exactnesse of Legal Obedience.

3. For the third Branch, namely, *That it is an easie and ready thing, to bring all Congregations, Parishes, and People, into the same Estate and Condition again, even to be Churches of Saints, yea, and much more easie for us to compass it now, then in those times of old.* How easily this is made good, be it considered, 1. *That the same means thereunto still remains, with us*; No one of Christs Ordinances and means of Grace is lost and perished; what Christ planted is stil in being in the Church, though planted again by man in a false ground, all being plucked up out of Christ the love, and planted in Antichrist, in mans carnal lusts; but yet stil they remain; it is but to remove the Plants again, and all is done. 2. *That there is the same way to effect all as formerly;* For stil there remain such Societies, Congregations, and Parishes

riſhes of people meeting, and profeſſing Chriſt, in the exerciſe of the Ordinances of Chriſt unto Salvation, as are in neareſt reſemblance to the Churches of old, that were called *Churches of Saints*. Herein is every where a Miniſtry and People eaſie to be ordered in the way of being *Elders and Youngers*, to accompliſh all the bleſſed effects to make pure *Churches of Saints*. Would but Miniſters themſelves learn and know Chriſt, and accordingly preach him to others: And then the Elders, or better Proficients in Grace that have gotten truly into the knowledge of Chriſt, do their part to inwork alſo Chriſt into others, and ſo back the work of the Miniſtry. Were but Chriſt ſo in the hearts of ſome in every Pariſh, as they could ſay, with St. *Paul*, *The love of Chriſt conſtrein us*; all the work unto Saintſhip muſt neceſſarily follow. 3. *That there is the ſame power to effect all by ſpiritual efficacy of Chriſt in, and with his own Ordinance, as well as ever was of old*, is clear both by Scripture, where we have Chriſts promiſe *to be with his unto the end of the World*, and alſo by our own acknowledgement, all of us reſting upon that Power of Chriſt to carry us unto Salvation through the uſe of the means, and therefore (queſtionleſs) it is as efficacious for all other ſpiritual and heavenly purpoſes and effects towards others. Laſtly, that it is more eaſie for us now to compaſs it, then it was of old, is clear, for that we are backed into all things by a Chriſtian Magiſtracy and Authority, which then was wanting; yea might and main oppoſing. Clearly is ſeen abundance of advantage unto us, more then was unto them, only that may be ſaid of us which is in the *Proverbs*, *Wherefore is there a price put into the hand of a fool to get wiſdom, ſeeing he hath not an heart unto it*.

Too true it is, Chriſt is wholly unknown, It may be ſaid both of Princes and people what was ſaid of *Elies* ſons, *They are ſons of Belial, they know not the Lord*, nor his Son Jeſus Chriſt: But be ſure the time is at hand, when if not we, yet a wiſer generation ſhall have *an heart to get wiſdom by the price put into their hand*. Chriſt ſhall *rule all Nations with a Rod of Iron*; namely, in and by the power of the true Heavenly, ſelf-denying Love, the Fountain of all goodneſs in the hearts of all, even as now the

Devil and Antichrist do in, and by the all-commanding power of the Hell-reigning Lusts in the hearts of every one unto all exorbitances and excess in sinfulness and wo. All these things are abundantly set forth and cleared in *Gallicinium*, and much more also. The Lord prosper both this and that also, to his own heavenly glory.

4. PROPOSAL.

That to bring this about, and settle it in the world, there must be an utter plucking up of all that is now in esteem and desire in the world, and of all that have such in the world, for many hundreds of years, and all things to become new.

FOR the clearing of this, because it may seem to contradict what was even now said, namely, That the Church-Ordinances and means of Grace are still remaining among us, and therefore if all must be plucked up, then also what Christ hath planted; be it considered, 1. *That though Christs Plants be remaining still, yet there are more also added thereto*, some surreptitiously crept in by the devises of private spirits in all the Sects and Heresies that have been broached, and so received by many for truths. Others there are that are professedly maintained by a pretended Authority of the Church, which is meerly a proud and arrogant pretence and presumption. The Church of Christ *hear his voice alone*, and no other. It is no other but the self exalting Whore upon the Beast, that claims a Right and Power to change or introduce any thing of the way of Christ, yea though under pretence of indifferencies, as that Whore hold them forth. These all are to be plucked up, for that Christ hath not planted them, as I have expressed before in my Address unto the Parliament.

2. *That though Christs Plants be still remaining, yet they have been all transplanted, and set in a false ground.* Most sure it is, and a most dreadful thing it is to consider, that there is not one point or subject in all Divinity, not one Ordinance of Christ, not one Grace or Duty, not any thing in all Christianity, but

hath

hath been plucked up from the root and ground of all, the Lord Jesus Christ, and transplanted all into Antichrist in the Kingdom of the Devil, the Lusts and abominations of Hell. The Scripture declares the *Church of Christ to be built upon the Prophets and Apostles, Jesus Christ himself being the chief Corner stone*; but that Building is removed to a far different Foundation, upon Philosophers, and the Wisdom of man, so as the true Foundation is utterly lost, and Jesus Christ as the *Corner-stone* is more *rejected of our Builders*, then ever it was by the *Jewish Builders*; so as what that Corner-stone is is as utterly unknown to the Prelates and Grandees of the Christian Church, as it is to the very Heathens & Infidels, yea and far more. *Gallicinium* renders this ful & clear in every head and subject of Divinity, contained in all *Didactical Theology*; making it evident how gropingly, even in the darkness of Hell, all the Heads and Guides of the Church that would be themselves the *Corner-stones* and *Guiders* of others, have constantly walked, ever since the Church played the Whore, and became Antichristian, even for above 1200. years, verifying that of Christ, *If the blind lead the blind, both shall fall into the ditch*; giving up themselves and all that follow them, into that delusion which St. *Paul* speaks of, to *believe a lye that they might be damned*.

To exemplifie this but in one thing of many thousands more, lest I be thought to say more then can be proved, Be it observed how Antichristianly the most main and heavenly Doctrine of *Regeneration* is stated by our learned Grandees, For whereas the Scripture states it in such a perfection in Christ, as in a condition above sin; so that he that is *so born, sins not, neither can sin*; they state it onely in a condition, not to be *committers of sin*, & there give such a meaning to *committing of sin*, as is much like the sense that they give of the *sin against the Holy Ghost*, even such as few in the world come under the guilt of; and so most damnably delude people to their utter perdition, while they secure them upon a conceited *Regeneration* by their Infant-Baptism, or perhaps some restraint of enormious open, gross crimes, and so run headlong into Hell in the driving of their Lusts, wherein is the whole power of the Devil unto eternal damnation. Thus

stating

ſtating *Regeneration* in Antichriſt, it become no better then *damnable deluſion*; whereas ſtated by, and in Chriſt, it is the very *power and arm of God unto ſalvation*, the very building on Chriſt, the *Corner-ſtone*, whereby to become *Temples of God* eternally in heaven. Theſe things are Myſteries to the ſelf-wiſe World, ſhut out from their eyes, and ſo are all the ſaving things of Chriſt. See we how hypocritically baſe the ſelf wiſe Prelacy have ſtated that high power and priviledge given by Chriſt to his Church, above all that Authority and powers in the World, even to *bind their Kings in Chains, and their Nobles with Links of Iron*, which being heavenly and ſpiritual, and ſo of efficacy beyond all fleſhly power, they plucking it out as it was rooted in Chriſt, & planting it in Antichriſt, in an Antichriſtian, Carnal, Earthly Spirit, that can perceive & ſavour nothing of what is heavenly, have fixed and rooted it in an affectation of Earthly Dominion and Greatneſs, with ſuch a beſotted baſeneſs, as rather then fail, ſeeing they can reach to no higher eminence in worldly ſtate (the worlds Princes not enduring more to be allowed them) lay hold even of the *Fag-end*, the very *Tayls* of the civil Power, skipping up, and on the hanging on the *Rump of the Beaſt*, rather then on no part above at all, and ſo they may reign ſome way in earthly power, dote upon ſuch baſe preheminences, as were they the leaſt in their right wits, they would utterly abhor; and all this by tranſplanting the *Church-power* out of Chriſt, into Antichriſt. The like is about matters of *Divine Worſhip*, to ſtate them in Forms, Liturgies, Ceremonies, and Gallantry, & ſpecious things in the eyes of the Carnal, which did they know the leaſt of Chriſt and his Spirit, they would extremely abominate. But I need not inſiſt on theſe things here, they are at full diſplayed in *Gallicinium*; and the World, though back'd with all the Power of Hel, ſhal never be able to gain-ſay them. Thus already ſome diſcovery is made how of neceſſity theſe plantings in Antichriſt muſt be plucked up, ere there can be planting again in Chriſt; *God* and *Beliat*, *Chriſt* and *Antichriſt* cannot ſtand together.

And whereas I ſaid, *All things muſt become new*, it is not as if a *new Light* were pretended unto, or *new things* to be brought

in, but even as in Christ formerly all things were said to be *made new*, that is, restored anew unto the primæval integrity, as God first made man: So likewise in this case all the devices and delusions of Antichrist, now becoming old and rotten, to be abolished, and the truths, and this way of Christ, renewed and restored.

Be it known therefore that as this must be, so it shal be, and God is about this great work, to *overturn, overturn, overturn, the Diadem is reserved for him to whom it belongeth*, even the Lord Christ, who must reign in his time, and all Worlds whatsoever cannot hinder him when that season comes. Behold the stone cut out of the Mountains without hands, which is to smite *Babylons Image*, and overthrow all the Hel-Dominion on the Earth, is now in the cutting out, and ere long the blow wil be given. All the structures and devices of the wisdome of man shal have their fall, & return to their first nothing. The Earthquake hath long been, wherein the 7000. *Names of men* (that is the inventions, devices, and structures of men in Religion, whereby they have manifested themselves, and made known the foolishness of their wisdom) *are to be slain, and then the remnant affrighted shall give glory to the God of Heaven* and so *the Kingdoms of this World shall become the Kingdoms of the Lord, and of his Christ, and he shall reign for ever and ever.* God hath so determined the times and seasons unto all; say, and do all the wits and powers of the world what they can: There is but *an hour for the power of darkness to prevail*, and then comes the power of the Light eternally, to *rule all Nations with a Rod of Iron.* And thus having spoken nothing but the words of Christ, and of his heavenly spirit, I may further apply thereto that saying of Christ, *The words which I have said unto you, they are Spirit, and they are life.*

THE

THE CONCLUSION.

Most Dread Soveraign,

AS in my first Addresse, so in the close hereof, I make return unto *Your Majesty* in the first place, humbly beseeching you to consider, if what I therein declared be not now made good; and accordingly, whether ever any thing of so high and heavenly nature, was ever presented and tendered to any Prince on Earth; And whether the prosecution hereof will not advance your Throne above all the Kings that ever were before you. Look not upon it (I beseech you) as the work of a poor simple man, but as a Message from the King of Kings, and his Son *JESUS CHRIST*, who hath reserved this for your time, and restored you to your Kingdoms for so great a work. Finally, this your poore Suppliant, aged and weak, who yet through the strength of Christ can stand on his leggs before, and against all the Powers on Earth, in defence of these Truths of his Lord and Master, do yet as in his first Addresse tendered to your Majesties hands, so now again humbly prostrates himself on his bended knees before *Your Majesty*, beseeching you *in Christ's stead to be reconciled to God*, and to set your heart

to

to bring all all your Kingdoms and Subjects (in what lyes in you) into the ſame moſt bleſſed reconciliation with God in Chriſt.

Right Honorable Senators of the two Houſes of Parliament, whom God hath now happily joyned with our gracious Soveraign. O that man may never ſeparate again, whom God hath thus joyned. To your Honours (I ſay) as I made my Humble Addreſs in the next place unto his Majeſty, by the hands of the Honourable Speaker to the Houſe of Commons, ſo I again return my ſpeech to you in the ſame order, humbly beſeeching you to take it as an Addreſſe of the higheſt concernment that ever was, or can be tendred unto you; ye profeſs to make Chriſtian Laws, to eſtabliſh a Chriſtian Government, and all your intentions and aims to be truly Chriſtian. Of neceſſity (therefore) ye muſt lay the foundation of all in Chriſt, wh ch this preſents you with, or elſe all is but building upon the Sand: Be pleaſed therefore to take into moſt deepe and ſerious conſideration what is here preſented you; and ſay not by any means, *ye have not yet leiſure for it*, and ſo lay it by; but bear in mind, That Foundations are firſt to be conſidered and laid; and if ye have leiſure to act any thing, yea, to eat, or ſleep, or live, then much rather ye muſt find leiſure for this, ſeeing that both to eat, ſleep, live, and act any thing, are all to be to the glory of God in Chriſt, which this Addreſſe wholly and alone concerneth.

Right Honorable the Lord Mayor, Sheriffs, Aldermen, and all others of this head Citie of my Nation, unto whom alſo I have made my humble addreſs, by caſting my ſelf into your arms; not *creeping into houſes to lead any Captive*, but proclaiming in your ſtreets *the Name of the LORD*. O let it not be ſaid of you as once it was of that head City *Jeruſalem*: *O Jeruſalem, Jeruſalem, that killeſt the Prophets, and ſtoneſt them that are ſent unto thee*. I ſay unto you, and to all other the Magiſtrates and people throughout all theſe kingdoms and Nations, unto whom theſe addreſſes

may come; *Men, Brethren, and Fathers, unto you is the Word of this salvation sent.* Never Rulers and People had more need of it; never was God, and all that is of heaven, so lost in the world as is now. Behold here the light of God's countenance returning upon you, Christ proclaiming *his coming in power, and great glory.* Behold (I say) here a breaking forth of that Light, which will yet *grow clearer towards the perfect day*; which if it be received and imbraced, will abundantly make good that of the Prophet of old, *Happy are the people that are in such a case; yea, blessed are the people that have the Lord for their God.*

Reverend Divines of this Honorable City, to whom I have also made my address, by repairing to diverse of you, to beseech your help and concurrence in this work of the Lord; not so much presuming to impart Light unto you, as to crave further Light, by partaking of your grace. My humble Request, both unto you, and to all other of Christ's Ministry in these Nations, is, That you would not make good my jealousies and fears conceived in this case; that as it was to Christ at his first appearing, so also now, the Priesthood to be the bitterest adversaries. The grounds of the fears are the same which were in them, having drunk so long, and so deep of *the old wine*, it is very hard to *like of new.* O remember that the same word of prophesie which fore-spake of the slaughter of 7000 *names of men*, which we find in the executing, speaks also in the same place *of the fall of the tenth part of the City*; which to be the Clergie of Antichrist's Church is more then probable; and the making it good must be either by their falling from *Babylon*, or together with *Babylon* into eternal perdition; which latter cannot be avoided, if the other falling off prevent it not, even by hearkning to that call from heaven, *Come out of her, my people, &c. lest ye be partakers of her plagues.*

And now in a word to all, committing you all to *God, and to the Word of his Grace*, I commend to your consideration that of the

Prophet, *Jer.* 26. 13, 14, 15, 16. Hatred, Tribulation, and Persecution from the World, is the bequest of Christ to his faithful ones; an Inheritance in Christ never to be parted with, till himself appear again *in power and great glory*, to incline the hearts of all to the love of the Truth. And therefore woe to those pretenders for Christ, whom all men esteem, love, and applaud, as himself hath said, They are *the false Prophets which were to come into the world*; strange it may seem that this extreme difference should be, seeing that all professe and preach by Name the same Christ, onely here it differs, the one doth it in jest, the other in good earnest, the one in hypocrisie, the other in sincerity; the one basely suted to mens carnal Lusts, the other highly advanced into the heavenly self-denying love. And so the wide difference stands clear, the one is the Antichrist from Hell, the other the Lord Christ from Heaven. Therefore the hatred must of necessity be, by reason of the enmity of Hell in the carnal mind against God. Here then is the hope and comfort, if this tender of the Lord Jesus Christ find place in the hearts of people, then is *the brightness of Christs coming* appearing in such hearts, unto assurance of proceeding to the highest glory of Christ, if otherwise, then the *hour of darkness* is not yet past, but the true Light is reserved for a better generation, which God in his own time will bring about, and then none shall hinder it.

FINIS.